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THEOLOGICAL MONTHLY.

VOL. IX. JUNE, 1929. No. 6.

Good Works.

Translated from Dr. E. Preuss's *Die Rechtfertigung*, Part IX.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

Faith is a light, and good works are its rays. The Lord said to His disciples: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5, 16; cp. 1 Pet. 2, 12. Good works are testimonies for, and fruits of,[1] faith. Christ says: "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7, 17. 18; cp. with v. 21. And Paul calls love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, "the fruit of the Spirit." Gal. 5, 22. See also Titus 3, 14; Col. 1, 10. The fruits stand in a twofold relation to the tree: first, the tree bears them, that is, it puts forth buds and nourishes them with its sap; secondly, seeing the fruits, one can tell the species of the tree. So faith, through the Holy Spirit, brings forth good works and, *vice versa,* is known by them. Matt. 7, 20 we read: "By their fruits ye shall know them." And when the Apostle James wishes to describe "the wisdom that is from above," he says: "It is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Jas. 3, 17. Such honor is due good works. But they have nothing to do with our atonement. The tree does not draw nourishment from the soil by means of the fruits, but through the roots. So we at all times apprehend Christ, our Lord, by faith alone and receive from Him forgiveness of sins, life, and salvation. Therefore Luther is right when he says: "Inwardly we become godly through faith; outwardly we show our faith through works of love. For Scripture speaks of man in a twofold way, first, of the inner, secondly, of the outer man. For Scripture must needs make this distinction

1) 1 Tim. 5, 8. 10: *ἐν ἔργοις καλοῖς μαρτυρουμένη.* Titus 2, 7—10.

when speaking of man. When I am speaking of the foot, I certainly cannot speak of the nose. Therefore Scripture sometimes speaks of us as of the spirit, how it by faith must stand before God. God sends His Word and along with it His Spirit; to this we cling. Hence the tree must now be good. At other times, Scripture speaks of us as of the *outer* man, as in flesh and blood we walk with other men. For you do not know that I am godly; therefore I must do good to my neighbor in order that there be an outward sign or proof of my faith. Hence the external works are only signs of the inner faith within me." [2]

As there are two aspects to our being, so God also deals with us in a twofold manner. First, in secret. "He that believeth on Him [the Son of God] is not condemned; but he that believeth not is condemned already because he believeth not in the name of the only-begotten Son of God." John 3, 18. This no one can see, and yet it is truly so. Secondly, publicly, on the Last Day. The secret judgment takes place according to the concealed faith, the public judgment according to the works done in public.[3] Therefore Paul says: "After thy hardness and impenitent heart thou treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man *according to his deeds*" (*κατὰ τὰ ἔργα αὐτοῦ*). Rom. 2, 5. 6. And John writes, Rev. 20, 12: "The dead were judged out of those things which were written in the books, according to their works" (*κατὰ τὰ ἔργα αὐτῶν*). And again, v. 13: "They [the dead] were judged every man according to their works." Yes, the Lord Himself warns us: "Behold, I come quickly, and My reward is with Me, to give every man according as his works shall be." Rev. 22, 12; cp. also John 5, 29. According to this it is certain that in the Last Judgment, since it will be public, man will be judged according to his works. For in what other way could the justice of this judgment be made visible to men and angels, who will be present? We shall be declared just *according to* the works, but not *on account of* the works; for the works are not the basis of the divine judgment, but the visible testimony that this judg-

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2) Luther. St. Louis Ed., XI, 1450 f.; XIV, 99 f.; XIX, 1431 f. Formula of Concord. *Conc. Trigl.*, 927—931.

3) Causa vero, quod in die ultimo, quum salutis per fidem donatio solenniter promulgabitur, non tamen secundum fidem, sed secundum opera judicium extremum feretur, est, quod judicium illud sit futurum visibile et notorium, fides autem soli *καρδιογνώστῃ* sit cognita. (Henry Hoepfner, *De Justificatione*, 154.)

ment is just.[4] Therefore they are also called "the things which are written in the books" of God. Rev. 20, 12. Written documents are used in court to convict the criminal and as testimony for the truth. So the works will be used on the Last Day publicly to convict the ungodly and as a public testimony to our faith. In secret God has already judged long before. First, in time, according to faith, John 3, 18; the second time, in death, again according to faith. For when John in a rapture beheld the souls of the just before the throne of God and asked in amazement: "What are these?" he was told: "These are they which came out of great tribulation and have washed their robes and made them white *in the blood of the Lamb. Therefore,"* and for no other reason, "are they before the throne of God." Rev. 7, 9—17. So the Last Day finds the great separation accomplished long before; not according to the works, but the deciding factor is whether one found forgiveness in the blood of Christ. The *purpose of the Last Day* is to make known this separation which was accomplished long before. And this is done by means of the testimony of the works. Otherwise eternal life would not be a gift of grace, but wages that are due. But St. Paul expressly calls it a gift of grace. It is remarkable that he begins Rom. 6, 23 with the words: "The wages of sin is death," but instead of proceeding: "and the wages of good works is eternal life," he says the very opposite, namely: "but eternal life is [not wages, but] the gift of God's grace through Jesus Christ, our Lord." [5]

All doubt, however, is dispelled by Matt. 25, 31—36: "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations. And He shall separate

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4) Non per aut propter opera [Paulus] dari vitam aeternam pronuntiat, sed secundum illa, h. e., secundum testimonium bonorum operum, prout ea de alicuius vel fide vel infidelitate perhibent testimonium. Nam quia solenne illud orbis iudicium futurum est conspicuum, ideo invisibilis et in corde latentis fidei visibiles producentur testes, opera fidei, quae in hoc mundo incurrebant in hominum oculos et sentiri palam quiverant. (Aegidius Hunnius, *De Justificatione,* 226.) — Aliud est, Deum iudicare secundum opera, quod exstat in Scripturis, aliud dare vitam aeternam propter opera, quod est figmentum papale. (B. Mentzer, *Disputationes,* 275.)

5) It is true that Scripture also speaks of a future reward, *e. g.*, Rev. 22, 12, and in other passages; however, that is not a wage due us, but a reward of grace. Rom. 4, 4. 5; 6, 23.

them one from another as a shepherd divideth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." First, then, a public and solemn separation will take place; the sheep are set to the right and the goats to the left. Consequently the basis of this separation is not what men have done, but what they are. Whoever *is* a sheep of Christ stands on the right; whoever is not a sheep of Christ, to the left. The question how a person *became* a sheep of Christ does here not come into consideration at all. Now, to these sheep, who are His own, who know His voice, John 10, 4, the Lord says: "Come, ye blessed of My Father." How did they become blessed? In Christ, Eph. 1, 3, through faith, Gal. 3, 9. These persons who were blessed long ago Christ calls and says: "Inherit the kingdom prepared for you from the foundation of the world." Therefore, they do not receive wages, but an inheritance; not because they labored, but because they are children. Rom. 8, 17 we read: "And if [we are] children, then heirs, heirs of God and joint heirs with Christ." The kingdom which was prepared for us from the foundation of the world is therefore not given us on the Last Day on account of our works, but on the basis of the blessing with which God has blessed us in Christ as an inheritance, according to the right of children.[6] In order, however, that all who are gathered around the throne may see that this is a just judgment, the Judge proceeds: "For[7] I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came to Me." And when the saints ask in surprise when and where they served Him in that way, He replies: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25, 37—40. In this way all the world is to see that the faith by which they received

6) Therefore Rom. 3, 27 also holds good in this connection.

7) *Ἐπείνασα γάρ.* Matt. 25, 35. *Γάρ* is used as indicating basis of discernment, as in 1 Cor. 10, 5 and in other texts.

the adoption of sons, John 1, 12, was not hypocritical.[8] Then the Judge turns to those at His left and says: "And ye other ones have indeed been cursed long ago; but lest any one should imagine that this was an injustice, tell Me: Did you ever give Me meat by feeding My hungry brethren? Did you ever give Me drink or clothe Me or visit Me? This you did not do." And they go away into everlasting punishment.[9] *(To be continued.)*

The Troubles of the Interpolationists.

II.

When men reject the Virgin Birth as incredible, they refuse to accept the plain teaching of the Bible. They had better let the matter rest there, as a matter of plain unbelief. For when they attempt to justify their attitude as being the result of honest scientific study of the material to be investigated, they only bring additional troubles upon themselves. The unfairness, prejudice, and incredible shallowness of argumentation displayed by the advocates of the interpolation theory as applied to the Lucan narrative of the Annunciation will appear from the further perusal of Dr. J. G. Machen's calm investigation of their claims.

"If such general considerations will not establish the interpolation theory, what shall be said of the two verses considered in detail and in the immediate context in which they appear? Is it possible to discern elements of style in these verses which designate them as foreign to the narrative in which they now appear? . . . Harnack discovered in the use of two conjunctions in the verses

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8) Particula *γάρ* in „Esurivi enim," etc., nequaquam habet significationem causalem, sed ratiocinativam. Neque enim hic a causis ad effectum, sed ab effectis ad antegressam causam ratiocinatur; h. e., probat ex operibus misericordiae, fideles illos vere esse tales, quales ipsos proclamet, nempe haeredes regni, siquidem fidem suam, accipiendae haereditatis coelestis *ὄργανον*, tam illustribus documentis testatam reddiderint. Sic itaque Christus opera allegabit, non ut fontem vel causam aeternae haereditatis, sed ut testes declarantes, fidem electorum non in nuda gloriatione fuisse sitam, sed sese protulisse per caritatem in facta seu opera. Summa brevissima est haec: Pronuntio ego vos electos et sempiterni regni haeredes. Unde vero id probas, Jesu Christe? Inde videlicet, quia, quum esurirem et sitirem ego in membris meis, paverunt et potarunt illi me et fidei suae veritatem his testibus ad oculum comprobarunt. (Aegidius Hunnius, *De Justificatione*, 229.)

9) Matt. 25, 41. 42. 43. 45. 46. Luther. St. Louis Ed., XI, 1451.

evidences of a hand other than that of Luke. One of these conjunctions, *διό*, he says, occurs, indeed, a number of times in Acts, but nowhere in the rest of the third gospel, unless it is genuine in Luke 7, 7 (the words in question are no doubt genuine); the other, *ἐπεί*, according to the best text of Luke 7, 1 (where it is probably not genuine) occurs nowhere else in the Lucan writings.— The former of these two words does occur, on Harnack's own showing, a number of times in Luke's double work. And with regard to the other word, it may simply be remembered that an author's choice of such words is seldom completely uniform. Bardenhewer gives a list of other particles besides this one that occur only once in the Lucan writings. In general, it is significant that Zimmermann and, more recently, Vincent Taylor can point to the Lucan character of the diction in these verses positively in support of their view that Luke himself — and not some scribe — was the interpolator. The truth is that the arguments of Zimmermann and Vincent Taylor, on the one hand, and of Harnack, on the other, at this point simply cancel each other. . . . Nothing could be smoother from a stylistic point of view than the way in which these verses harmonize with the rest of the infancy narrative.

"Then, what shall be said of the way in which the thought of the two verses fits into the immediate context? . . . Some of the arguments which have been advanced by advocates of the interpolation theory are certainly very weak. Thus, when Harnack says that the question and answer in Luke 1, 34. 35 unduly separate the words, 'Behold, thou shalt conceive,' in v. 31, from the corresponding words, 'Behold, Elisabeth, thy kinswoman, hath conceived, she also,' in v. 36, surely he is demanding a perfect regularity or obviousness of structure which is not at all required in prose style. Even if vv. 34. 35 are removed, still the two phrases that Harnack places in parallel are separated by the important words of v. 32f. . . . The words in v. 36f., Harnack argues, obtain a good sense only if no mention of Mary's conception by the Holy Spirit has gone before; for if the most wonderful thing of all has already been promised, then it is weak and unconvincing, he thinks, to point, in support of this wonder, to the less wonder of Elisabeth's conception in her old age. Surely this argument should be exactly reversed. . . . If all that had been mentioned before was the greatness of a son whom Mary was to bear simply as the fruit of her coming marriage with Joseph, then nothing could be more pointless than a reference to the manner in which John was born. . . . It is perfectly true, of course, that there could be in the nature of

the case no full parallel for the unique miracle of the Virgin Birth. But what the angel could do was to point to a happening that was at least sufficient to illustrate the general principle, 'With God nothing shall be impossible.'

"It is not surprising, therefore, that Hilgenfeld apparently makes the reference to Elisabeth an argument, not against, but in favor of, the integrity of the passage and that Spitta and others make it an argument for including v. 36f. in the supposed interpolation. Against this latter hypothesis there are, indeed, the gravest possible objections. . . . If the interpolator inserted so long a passage as vv. 34—37, then it is truly a most extraordinary thing that he should have been able to catch the spirit of the infancy narrative so perfectly that nowhere in the whole course of his long insertion has he struck a single discordant note. Interpolators are not apt to be possessed of such wonderfully delicate skill. Moreover, it may turn out that there are still other special difficulties in the way of this modified form of the interpolation hypothesis. But this modification of the interpolation hypothesis does at least show a salutary feeling for the weakness of the more usual view. Certainly v. 36f. are connected with v. 34f. in the most indissoluble way. . . . What we have here is a rather clear instance of the fate that frequently besets interpolation theories. The critic starts hopefully to remove something from a literary production. At first he thinks that it is an easy matter. But then he discovers, to his consternation, that great shreds of the rest of the book are coming up along with the thing that he is trying to remove; the book proves to be not an agglomeration, but an organism. . . . For one thing, something has to be done with Luke 1, 27 and probably with Luke 2, 5 and 3, 23. And then here, in the immediate context, it is quite evident that, if Luke 7, 34f. is to go, v. 36f. must go too. . . . At any rate, it should certainly be disconcerting to the advocates of the interpolation theory that what Harnack regards as a loose joint, showing v. 34f. to be no original part of their present context, is regarded by equally acute observers as being so very close a connection that, if what appears in one side of the connection is interpolated, what appears on the other side must also go. . . ."

The next "argument is to the effect that v. 34f. constitute a 'doublet' with vv. 31—33 and so could not originally have stood side by side with the former verses. In vv. 31—33, it is said, Jesus is called Son of David and Son of the Most High; in v. 35 he is called Son of God because of the manner of His birth. If — so

the argument runs — the writer has had in his mind the 'Son of God, in v. 35, he would not have written the 'Son of the Most High' and the 'David, His father,' of vv. 31—33." It will be sufficient to quote two sentences from Dr. Machen's full discussion of this matter: "It is the creative activity of the Holy Spirit and not any assumption of human functions of fatherhood which is in view. . . . How the divine sonship which appears in vv. 31—33 can be regarded as incongruous with the Virgin Birth or as rendering superfluous the mention of it is more than we can understand."

The next argument "calls attention to a genuine exegetical difficulty which must be examined with some care. It is based upon Mary's question in v. 34: 'How shall this be, seeing I know not a man?' This question has been regarded as being inconsistent with the context for two reasons." One of these objections can surely, despite the great stress that has been laid upon it by many advocates of the interpolation hypothesis, be dismissed rather easily. It runs thus: "Why is it that Mary should be commended, in the sequel, for her faith if she had uttered this doubting question, which is very similar to the question for which Zacharias was so severely punished?" The answer is, as our author most patiently points out, that there is very little similarity, that Zacharias's question can be interpreted as nothing else than a definite request for a sign, his refusal to "know" it unless the wonder that is promised is able to exhibit an analogy with something else, that Mary's question, as it stands, attests, not a refusal to believe without further proof, but only perplexity as to what is involved in the angel's words, and that, in view of the situation, Mary, being promised a strange, unheard-of thing, which might subject her to all manner of reproach, and yet saying, in simple submission to the will of God: "Behold the handmaid of the Lord; be it unto me according to thy word," it surely is no wonder that Zacharias was punished and Mary praised.

The second objection, which indeed lends to the first what weight it may have, is put thus: "We have argued that, if the angel's promise to Mary seemed inconsistent with her maidenly consciousness, her question, unlike that of Zacharias, was devoid of blame. But, it will be objected, why should the promise have been interpreted by her in any such way? Why should it have seemed inconsistent with her maidenly consciousness at all? The angel, in the preceding verses, had said nothing about anything peculiar in the birth of her son; why, then, did she not understand the promise as referring simply to her approaching marriage? If

she was going to ask any question, surely it ought to have been a question about the greatness of her son rather than about the manner of his birth; the thing which ought to have caused surprise in view of the preceding words is not the mere fact that she was to have a son (for in view of her approaching marriage that was to be expected), but that she was to have *such* a son. . . . Her question ought to have been: 'How shall this be, seeing I am a humble woman?' instead of: 'How shall this be, seeing I know not a man?' As it is, v. 31, we are told, reveals clearly an interpolator's hand; it is entirely unnatural in view of the context and merly constitutes a clumsy device for the introduction of an idea [the Virgin Birth] that was quite foreign to the original story."

To this argument Roman Catholic scholars have a ready answer. They explain the question of Mary by the fact that she had already either made a vow, or at least formed a fixed resolve, never to have intercourse with a man. Our author rejects this solution, first, as running counter to the *prima-facie* evidence regarding the brothers and sisters of Jesus, to Luke 2, 7 and to Matt. 1, 25. We may agree or disagree with his view that it is more probable that Mary was regarded by the narrator as having other children. But we reject the Roman Catholic assertion as being a mere assertion and agree with the author: "If the narrator, in the first chapter of Luke, had meant that Mary had formed the resolve of a perpetual virginity, he would naturally have indicated the fact in a very much clearer way. Such a resolve in a Jewish maiden of the first century would have been an unheard-of thing. . . . If, therefore, the narrator were intending to attribute so extraordinary a resolve to Mary, he would naturally have taken pains to make his meaning perfectly clear. . . .

"If Mary, then, was not giving expression to a resolve of perpetual virginity, how shall her question be understood? Why did she not simply assume that the son whom the angel had promised would be the fruit of her approaching union with her betrothed? Some modern scholars find an answer in the hypothesis of a mistranslation, in our Greek gospel, of a Hebrew or Aramaic original of the angel's words. . . . The original would be a participle, intended to refer to the present; and the whole difficulty has come from the fact that the Greek translator wrongly took it as referring to the future. If, then, the Semitic original is here restored, Mary's question — since she could not explain a *present* conception in her womb by her *future* union with Joseph — becomes thoroughly suited to the context, so that there is no longer any indication of

an interpolator's clumsy hand." Dr. Machen rejects this explanation on the ground that a translator would not be likely, since the participle in the source *might* be translated by a present, to translate it by a future, thus introducing, for no particular reason, such serious confusion into the narrative in its Greek form. (We reject it for the reason that we have no business to investigate the question of a possible Aramaic original and its probable reading. The Greek text is the only inspired and authoritative one. With us the argument against the real presense, for instance, which Edersheim and others base on the fact that in the Aramaic the equivalent for *ἐστί* would not have occurred, carries no weight whatever.)

"Obviously it would be more satisfactory, if possible, to find an interpretation which would suit the Greek narrative as it stands. Such an interpretation, we believe, is actually forthcoming. . . . The Greek word 'thou shalt conceive' is indeed future; but would it necessarily be referred by Mary to the time of her marriage with Joseph? Might it not rather be referred by her to an *immediate* future? . . . The very appearance of the angel and his momentous greeting would seem clearly to indicate some far more immediate significance in that moment than could be found merely in a promise concerning the indefinite future. After all, it was really strange in itself, as well as an offense to the consciousness of the virgin, if a child to be born in the approaching union with Joseph should be promised before, instead of after, the marriage. The future tense 'thou shalt conceive,' therefore, though not actually equivalent to a present, does refer most naturally to an *immediate* future. Thus the interpretation of the angel's previous words which is implied in v. 34 is a very natural interpretation and cannot possibly stamp v. 34f. as an interpolation." (Vv. 38 and 42 have a direct bearing on the question whether the annunciation of the angel does or does not refer to the immediate future. Dr. Machen discusses these verses in another connection. The comparison of Luke 1 with Matt. 1, of course, establishes the "immediate future." When did the conception take place? "Many have thought of the moment when Mary said, 'Be it unto me in accordance with thy word.' . . . Yet on the whole we think it better to treat the question as it is treated by the narrator — with a cautious reserve. All that is involved in our view is that the 'thou shalt conceive' refers to the near future and would not naturally be taken by Mary as referring to her approaching marriage.") E.

(To be concluded.)

"The Psychology of Religious Awakening."*

Prof. J. H. C. Fritz, St. Louis, Mo.

The Psychology of Religious Awakening is the title of a book that left the press in January of this year. It has been sent us for review. The author, Dr. Clark, bestowed much time and painstaking labor on the study of his subject. What is the result?

The value of this book lies in the fact that it defeats itself. The author intends to present a psychological study of what he chooses to call *religious awakening*. He himself defines both words of the term. He says: "In this study an attempt will be made to view religious experience as it is interpreted by the religious individual himself. Although the term *religion* has been given a large number of meanings, the religious person is likely to experience little difficulty concerning terminology. In the present investigation the term will be taken in the simplest sense as being the individual's conscious attitude toward, and relationship with, whatever that individual conceives to be the divine forces or influences having ultimate control over his destiny. In the case of such persons as those whose experiences constitute the data of the study here undertaken, *that force is conceived in personal terms as the God of Christian theology, and the attitude toward, and relationship with, Him constitutes the religion being considered.* It is recognized that many elements, such as moral duties, beliefs, and forms of worship, are inextricably bound up with this attitude; but these are regarded as concomitants and manifestations rather than a part of the vital principle of religion itself. When, therefore, *the definite religious attitude is formed and the personal relationship entered into,* or when the individual becomes aware that he has made a definite reaction to, and assumed a definite attitude toward, his God, *then he has undergone a religious awakening or experience*" (pp. 22. 23). (Italics our own.)

The author avoids the use of the word *conversion* "in order to prevent confusion of thought due to different meanings of the term"; but he admits that "it is indeed an important word in most discussions of religious awakening and the psychology of religious phenomena" (p. 34). He himself defines the word *conversion* according to its English usage as follows: "The English word *conversion* signifies a turning about, a definite change of front, a pass-

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* *The Psychology of Religious Awakening.* By *Elmer T. Clark, M. A., S. T. D., LL. D.* The Macmillan Company, New York.

ing from one state of being to an altogether different state as a definite and specific act. When used in the realm of religious phenomena, it would seem more accurate to apply it to the emotional experiences of the more radical sort in which a sudden change from irreligion or non-religion to religion is involved" (p. 36). We ask, Why limit the use of the term to "experiences of the more radical sort"? Again the author says: "Conversion in the sense of a sudden and complete change of front by virtue of a more or less cataclysmic emotional upheaval is a genuine phenomenon, which has been experienced by multitudes of people" (p. 37). Why inject in the definition of the word conversion "a more or less cataclysmic emotional upheaval"? This is produced in so-called revival meetings and under very abnormal conditions and circumstances, where, in spite of an outward emotional upheaval, no real conversion may have resulted at all. The fact is that what the author has in mind when speaking of "religious awakening" is what we commonly call conversion. To get at the psychology of it, the author has procured the experiences of a large number of persons, 2,174, and then made his deductions, to wit: "In the entire range of the process the data indicate *three types of awakening,* which, indeed, *differ mainly in degree* and *often only in the subject's attitude toward his own experiences.* The three types have been called the *Definite Crisis, Emotional Stimulus,* and *gradual* types" (p. 39). (Italics our own.) Types two and three, however, do not come under the head of religious awakening as the author himself has defined it (see definition given above), for in type two he says, "No especial change is effected" (p. 42), and in type three, "No change of attitude was necessary" (p. 45).

'Tis strange that the entire book was written on the subject of "religious awakening," or conversion, and that, while this was being done, the real authoritative source, the Bible, in which God Himself tells us what conversion is, has been ignored. With reference to it the author says: "The critical and scientific spirit has reached the rank and file of the people and brought about far-reaching changes in ideas concerning the Bible and other religious conceptions. Theology has changed, too, if not in its creedal statements, certainly in its presentation and interpretation to the people; *the doctrines of eternal damnation, personality of the devil, total depravity, and similar theories are seldom or never heard in present-day sermons.* Religious education, which is now an influential instrument in every leading religious denomination,

has definitely passed from the stage of instruction in Biblical facts to a thorough program of spiritual development, professing to find the new-born child in spiritual harmony with God and proposing to keep him in that state without any spiritual or moral hiatus, thus eliminating the necessity for the tremendous emotional upheaval which the older evangelism made essential to salvation or at least highly desirable" (p. 21). It is under these changed religious conditions of our time that the author, as he tells us, has made a new study of religious experience or religious awakening, or, as we would put it, conversion. But in order to have any value, such a study ought to be made in the light of Scripture itself. Had the author gone to the Bible to find out what conversion is rather than to 2,174 individuals who found their "religious awakening" under various kinds of preaching, theology, and religious influences, he would have gotten some reliable and useful facts. From the Bible he would *not* have learned that the original nature of man since the Fall contains a capacity not only for evil, but also for good (p. 94), but that "that which is born of the flesh is flesh," John 3, 6, and that St. Paul says: "I know that in me, that is, in my flesh, dwelleth no good thing," Rom. 7, 18. He would have learned from the Bible that conversion is always an instantaneous act, a man being either converted or not converted, a believer or an unbeliever, in possession of his salvation or not in possession of it; there is nothing betwixt and between, no neutral ground. To those who had "denied the Holy One and Just" and who had "killed the Prince of Life," the apostle said: "Repent ye and be converted that your sins may be blotted out." Acts 3, 14. 15. 19. And wherein this conversion consists we learn from the book of the prophet Joel, where we read: "Rend your heart and not your garments and turn unto the Lord, your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil," Joel 2, 13; and also from Jesus, who says: "Repent ye and believe the Gospel," Mark 1, 15. "Conversion, in its stricter sense, is the work of God by which man is through the Gospel translated from a state of sin and wrath and spiritual death, in which by nature all men are, into a state of spiritual life and faith and grace, in which alone the sinner can enjoy the benefits of Christ's redemption. — Conversion, in a wider sense, is the process whereby man, being by the grace and power of God transferred from his carnal state of sin and wrath into a spiritual state of faith and grace, enters upon, and under the

continued influence of the Holy Spirit continues in, a state of faith and spiritual life." (*Outlines of Doctrinal Theology,* by Dr. A. L. Graebner.) Man is either in the old state of sin or in the new state of grace. From the Bible, Dr. Clark would also have learned that conversion is solely the work of God, who through the Gospel works repentance and faith in the heart of the sinner; for Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Pet. 1, 23.

The author of *The Psychology of Religious Awakening* no doubt felt that something vital was left out in his discussion and that in religious education this must be supplied if the latter is to accomplish its purpose; for in his concluding chapter, under the caption "Dangers of Religious Education," he says: "Certainly nothing could be more important than the formation of moral habits; but such habits do not constitute religion. Most religious persons believe that moral habits are not likely to be successfully cultivated among a very large section of the population save as they are grounded in, and motivated by, religious faith and sanctions. Though moral actions and religion have always been intimately related, they have never been identified by persons authorized to speak for religion. An identification of them by religious education will mean the cutting of the ground from beneath its own feet, since no separate educational agency is necessary for habit formation on a mechanical basis. That this danger is present is indicated by the large occupation of religious education with technique and the relative neglect of the fundamental philosophy of the Christian religion. Shelves of volumes on method, organization, curriculum, and tests are available, yet no worker in the field has as yet attempted seriously to interpret the underlying philosophy of Christianity into modern educational terms. . . . Religious education is in danger of forgetting the power and need of conversion, defined as reclamation by an emotional cataclysm. . . . In such an age as the present it should be remembered that humanity never has recognized, and doubtless never will recognize, religion as a 'science' in the ordinary acceptance of that word; it demands of religion a philosophy which transcends the scientific and offers a livable hypothesis concerning the eternal mysteries of the nature of God, of contact with the divine, of redemption, of immortality. Nothing short of such a livable hypothesis will satisfy the race, which will abandon religion when it fails

to offer an answer to the deepest cravings of human nature. Here emerges an outstanding demand, previously hinted at. It is that religious education seeks a firm basis in a reinterpretation of the fundamental philosophy of the Christian religion. This philosophy is contained in the great doctrines of the Church, which set forth hypotheses concerning God, redemption, and eternity. These doctrines are indeed expressed in the terminology of the past and embody conceptions which the modern mind experiences difficulty in entertaining. But they are of psychological origin and underlaid with profound psychological truth, in virtue whereof the religious population clings to them with unfailing fidelity. If religious education is to secure and maintain a rapport with the heart of religious humanity, it must base itself in the Christian philosophy and reinterpret the doctrines thereof into its own terms. . . . Into the field are going an increasing number of women and laymen without previous theological training, who must deal almost exclusively with methods and the more obvious aspects of Biblical literature and religious principles. In the field of general education there has been the complaint that teachers were well equipped with content material, but wanting in technique. Religious education should not reverse the situation by coming into the hands of leaders who possess *technique without content*" (pp. 155. 158. 159). (Italics our own.)

The "content" which is lacking in modern religious education and the preaching of the Modernists of our day is what Dr. Clark calls the "philosophy of Christianity" or "the fundamental philosophy of the Christian religion." Calling that which is lacking by its right name, it is Bible religion, or Bible Christianity. The Christian Bible student, having read Dr. Clark's book, soon realizes that such a religious structure as Dr. Clark gives us, even as that of the Modernists of our day, must fail because it is not only flimsy in itself, but above all, because it lacks the necessary foundation, and out of it all emerges the outstanding demand that this foundation is needed, if the right kind of religious structure is to be built and is to stand. Dr. Clark himself seems to have felt this. Had he written a book on "The Spiritual Doctrine of Conversion," showing which experience in the life of man measures up to it and which does not, he would have done many a real service. As it is, the only value of the book lies in the fact that it has defeated itself.

THE THEOLOGICAL OBSERVER.

Growth of the Christian Churches in the United States during 1928. — The *Lutheran* submits the figures of the well-known Dr. Carroll on church statistics. He speaks of 55 groups of churches in the United States, having a membership of 49,709,150. The percentage of gain of the Roman Catholics was 2.1 per cent. We are naturally interested chiefly in the figures pertaining to the Lutheran Church. The U. L. C. is credited with a gain of 2.6 per cent. or, in actual figures, of 23,724 members. Similar figures are reported for the Norwegian Lutheran Church (2.6) and the Joint Synod of Ohio (2.3 per cent.). Missouri's showing in the table is not so good, its percentage of increase being given as 1.7 per cent. 11,407 is the number of members representing our increase in 1928. Whatever we may think of statistics, the low figure placed after our synodical name must be a challenge to all of us to examine ourselves carefully as to the way in which we are doing the Lord's work and to vow greater faithfulness and zeal to our Savior for His work. By the way, according to the *Lutheran* the Lutherans are again in third place by a margin of 75,000 over the Presbyterians. A.

A Four-Hundred-Year-Old Text-Book. — Under this heading the *Lutheran Church Herald* comments: "This year we are commemorating the quadricentennial of Luther's Small Catechism. A text-book four hundred years old! According to Dr. Tanner's investigations it has been translated into 135 languages and is still used in the Lutheran Church in many countries as the best text-book for children.... But how is it possible that a text-book written four hundred years ago can be of any value at the present time, with our advanced ideas of methods of education? In our public schools we change text-books nearly every year, even text-books dealing with so-called dead languages, where we might expect more stability. This any one can discover who will visit our schools to-day, after a few years' absence, and study conditions. . . . The material for a religious text-book was at hand when Luther prepared his book. If he had written a book on medicine, agriculture, or sanitation, it would not have survived very long. Writing a religious text-book, he did not have such weak authorities to fall back upon as the physician, who would have to consult Aesculapius and Hippocrates. But Luther had Christ, the greatest of all teachers, Moses, Paul, and the inspired Bible. Luther was aware of the illiterate condition of the people and spent at least ten years preparing a popular text-book for religious instruction. He made a selection of what he considered the essentials of the Bible, and in the opinion of the best authorities to-day his selection cannot be improved upon: the Law, the Creed, the Lord's Prayer, the Sacraments, and the Table of Duties, or applied Christianity."

Yet even this hardly explains everything. Great leaders, such as Luther was, are vessels of divine grace, which are filled to overflowing with grace for every assigned task. As Luther's whole work of reforming the Church reveals divine grace made perfect in weak-

ness, so in his Catechism we perceive that special divine grace which is given to heroes of faith and prayer whom God calls and appoints for the purpose of accomplishing work of abiding value to his Church. It is doubtful whether the Reformation would have won its wondrous victories had it not been for the Catechism. With the exception of the Bible no book has done as much as Luther's Catechism to write the Gospel into the hearts of the people. MUELLER.

What the Ordination Vow Means. — The *Lutheran,* January 24, 1929, publishes an article by Prof. Leander S. Keyser, D. D., entitled "Our Solemn Ordination Service," from which we clip the following paragraphs: —

". . . Fifteen young men, thirteen of them graduates of the Hamma Divinity School, were ordained at that time, and that fact added an element of personal interest to the service. . . . Of course, the order for ordination in *The Occasional Services,* published and copyrighted by the three merged bodies in 1918, was used in the service to which I have alluded. Let us note some items in this solemn order of our Church. . . . Then follows the obligation itself. The officiating minister says to the applicants: —

" 'I therefore ask you, dear brethren, before Almighty God and this congregation: Are you now ready to take upon you this holy ministry and faithfully to serve in it? Will you preach and teach the pure Word of God in accordance with the confessions of the Evangelical Lutheran Church? Will you adorn the doctrine of our Savior by a holy life and conversation?' To these questions each applicant makes the response: 'Yes, with my whole heart, the Lord helping me through the power and grace of His Holy Spirit. Amen.' The candidates then kneel, and the officiating minister lays his hands on each in succession and speaks these impressive words: 'I now commit unto thee the holy office of the Word and Sacraments; I ordain and consecrate thee a minister of the Church, in the name of the Father and of the Son and of the Holy Ghost.' Each candidate responds, 'Amen.'

"Thus the Lutheran minister enters into solemn engagements by promising to preach and teach the pure Word of God according to the principles of the Lutheran Confessions. He is not a free lance. He cannot rightly occupy a Lutheran pulpit or a professor's chair in a seminary of the Lutheran Church unless he is loyal to the Lutheran doctrine and fulfils his ordination vows.

"Let it not be thought that this principle interferes with any one's freedom, when the term 'freedom' is rightly defined. No one is under compulsion to be a Lutheran minister. He can choose one out of scores of other occupations. Therefore, when he does become a Lutheran minister, it is understood by all honest people that he takes upon himself the vows and obligations voluntarily and not by coercion. That is where he has perfect liberty. But after he has made his voluntary promises, it surely would be a travesty on the principle of liberty for him to suppose that he could teach doctrines contrary to his obligations and opposed to the confessional basis of the Church which he has solemnly declared that he would serve." E.

The Situation in China. — The death of our pioneer missionary in China, the Rev. E. L. Arndt, called an intrepid and versatile leader in the *N. L. C. B.,* has served to focus attention again on the work Christian denominations are doing in China. Drawing on an article in the *International Review of Missions,* the *Lutheran* analyzes the situation in China and describes the course events have taken as follows: —

"Since 1911, that is, since the Sun Yat-sen republic, a revival of both Confucianism and Buddhism has been undertaken by leaders of each. The Confucianists undertook to make theirs the state religion, but they failed. Their next move was to establish it in the schools. This also was denied them. The Buddhists sought to intrench themselves by engaging in educational work and in open propaganda. Prior to 1910 their avenue of influence was by retirement into a monastery. Besides advocating attendance at their schools, they have adopted a 'social service' program not unlike that in vogue among Western nations who are familiar with the teaching of Jesus.

"Christianity was attacked from both sides as a 'foreign faith.' The exploiters of the Chinese were from nations claimed to be Christian, and hence Christianity is an exploiting cult, they reasoned. Finally the antireligious group denied the need of any church or cult, and quite a number of attacks were made on Christian churches and Christian people by mobs aroused by the 'intelligentsia.'

"The outstanding result of the confusion and competition has been the placing of religion within the choice of the individual, as far as general governmental rulings are concerned. Dr. Rawlinson remarks that the Chinese are now engaged in the task of selecting a religion for themselves; in the old days they were directed toward the observance of fixed national rites. We quote: 'Out of this decade of changing religious interests and emphasis in China, then, the following things are apparent concerning religion: 1) Its national status has changed. 2) The mind of China has reawakened to its significance. 3) On the one hand, China is striving for a new political status and organization, and, on the other, the people are reaching out, to some extent, for a new religious experience. 4) The claims of the religious life have not lost their hold on the hearts of the Chinese people. 5) While religion faces great and new problems in China, it also faces its greatest opportunity.'" A.

Why Go into the Union? — The *Evangelical Herald,* the official English organ of the Evangelical Synod of North America, writes concerning the proposed union with the Reformed Church in the United States and the Church of the United Brethren in Christ: "By this time our readers have all the essential facts concerning the proposed trilateral organic union of the Reformed Church in the United States, the Church of the United Brethren in Christ, and our own synod, so that it should not be hard to come to a decision in regard to it. . . . The proposed organic union of these three bodies is also directly in line with the program of our fathers, who, in order to help realize their Lord's great ideal of one flock and one Shepherd consistently gave real diligence to keep the unity of the Spirit in the bond

of peace with their fellow-believers in other communions. And the first thirty years of the Synod's history witnessed successive organic unions with no less than four kindred organizations. This new project is just a long stride forward on the path so boldly marked out by our fathers nearly ninety years ago."

Judging from this appeal, the Evangelical Synod is either absolutely indifferent to doctrine or in full accord with the doctrinal standards of the Reformed Church. The unionistic disposition of the Evangelical Synod is well known, so that the proposed merger is not surprising; yet it is a far step away from the position which the founders of that Synod took ninety years ago. MUELLER.

Just "a Friendly Gesture." — On July 12, 1927, Dr. Cornelius Woelfkin, pastor of the Park Avenue Baptist Church and predecessor of Dr. H. E. Fosdick, wrote to Dr. I. M. Haldeman, of the First Church, New York City, a cordial letter, in which he said: "I trust in that infinite, redeeming grace which forgives my sins through the merits of the Cross and cleanses my soul through the blood of Jesus Christ. I acknowledge Jesus as being my divine Savior, my Lord, my God and my All. I walk by faith in the light of that eternal hope which shines brighter and brighter till the perfect day." This expression of the Christian faith was not in accord with the liberal theology which Mr. Woelfkin had preached in the smug and *blasé* Park Avenue Church, and the *Watchman-Examiner* printed it in its March 7 issue of this year, rejoicing that "in this letter Dr. Woelfkin voluntarily and joyfully took his place again with them" (the Conservatives). In the next number, however, it was obliged to publish a letter from Mrs. Cornelius Woelfkin "in as conspicuous a position as that in which you published the article." In her letter Mrs. Woelfkin avers that her husband's letter was meant to be only a "courteous and friendly gesture." She writes: "When you consider his friendly letter as a repudiation of the scientific and liberal interpretation of the Scriptures, you are reading into it something which I know Mr. Woelfkin did not intend to convey. For he often expressed his contentment and happiness in the ministry of Dr. Fosdick, his successor; and this he did unto the end."

And now the *Watchman-Examiner* is asking its readers whether its interpretation of the Dr. Woelfkin's letter was not the only one which could have been made of it. Surely conservative Christians who remain in church-bodies where they must continually guard themselves against not offending outspoken Liberalists have a hard time of it. Our view of the matter is: Either Mrs. Woelfkin is altogether wrong and the *Watchman-Examiner* entirely correct in its interpretation of that letter, or Dr. Woelfkin was lacking in sincerity and in strength of character. MUELLER.

A Voice against the Unionism of the Federal Council of Churches. — It is heartening to see that the unscripturalness of the practise of those churches which, while maintaining that they stand on the Bible, are affiliated with the Federal Council of Churches, is recognized and castigated here and there by members of these churches. The *Presbyterian* of February 7 deplores that Dr. S.

Parkes Cadman, who so often wounded the feelings of evangelical Christians by his utterances, is succeeded as president of the Federal Council of Churches by Bishop Francis J. McConnell, who, if this is possible, is still more loose and liberal in doctrinal matters than his predecessor. Referring to Bishop McConnell's practical rejection of the doctrine of the deity of Christ, Dr. Grant, writing in the *Presbyterian,* says: "If that is Bishop McConnell's position, then the thing that concerns me, being a Presbyterian minister, is, How can our Presbyterian Church consent to remain in the Federal Council of Churches while such a man remains president thereof? I know there has been some talk for quite a while as to whether our Church should retain its place in this Council or not. It seems to me that the time has come when we should not only withhold from the Council all financial support, but refuse to have anything to do with it. I have read somewhere in the old Book these questions: 'What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?' With such a man, whose utterances will be quoted far and near, as head of the Federal Council, there is only one course for the Presbyterian Church to pursue; for I cannot think that any considerable number of our ministers would be willing to subscribe to such a creed as he has announced, — I am all the while presuming that he has been correctly quoted, — and if so, I for one wish to enter a most emphatic protest and shall at the earliest possible moment take such steps as I can to see that our Church shall do one of two things: either set in motion an effort that will speedily rid the Council of such dangerous leader or, if that cannot be, then to insist upon our Church's absolutely withdrawing from the Council." The question arises, Will Dr. Grant be satisfied with merely deposing Bishop McConnell as leader and continue to fellowship with him as a Christian brother? A.

Unitarianism Has No Consolation. — "It is noteworthy," writes the *Sunday-school Times,* "how many Unitarians seem to desire in death the shelter of the Cross. James Russell Lowell, who in his last days declared that he had become a strong Calvinist, was buried from St. John's Episcopal Church, Cambridge; Mrs. Josephine Shaw Lowell from Grace Church, New York; Joseph H. Choate from St. Bartholomew's. Justice Miller of the Supreme Court renounced Unitarianism in his last days and united with a Washington Presbyterian church. W. C. Bryant in his late seventies, while in Naples, made a formal confession of his faith in Christ. Prof. Barrett Wendell of Harvard was wont to tell his students how his relative, Oliver Wendell Holmes, expressed regret at the way he had slurred his father's Calvinist faith. In his last years Dr. Holmes attended the Baptist church in Beverly and seemed to have lost all interest in Unitarianism.

"A well-informed correspondent writes me of A. Bronson Alcott: 'Alcott's mind to the end was unimpaired, and his most fruitful efforts were made in the last ten or fifteen years of his life. During these years he came into close contact with evangelical people, clergy and

others, who gave him a new bent to the old faith. He became a pronounced evangelical and returned to the church of his youth. In 1870 a meeting was called at the house of Dr. Withrow of the Park Street Church, Boston, — April 14, evening of Easter Monday, — on Mr. Alcott's own request. Dr. W. F. Warren, president of Boston University, was in the chair. Present were Evangelicals, Unitarians, Swedenborgians, Free Religionists, Universalists. The meeting was called to hear Alcott's personal confession of faith in Christ and His atonement, a deeply interesting and convincing statement, made in perfect self-command, in the clearest language, followed by many questions and most satisfactory answers. The whole was reported by President Warren in the *New York Christian Advocate* of that week, April 17, and, so far as I know, has never been reprinted. Alcott's biographer, Frank Sanborn, was present on this occasion, but not a hint of it is made in the biography, although there of all places it should have been reprinted in full. In vain the radicals said that Alcott was in his dotage. It was the strongest and best hour of his life.' "

To the names of these prominent thinkers and writers may be added those of the great German rationalists Schleiermacher and Ritschl, whose confession in life was practically Unitarian, but who, when death came, also sought the shelter of the Cross. MUELLER.

An Instance of Catholic "Toleration." — The following item, which appeared in the *Baptist,* probably will render good service some day — if filed carefully: " 'Calvert Associates' publishes the *Commonweal,* representing tolerant Catholic tradition in America and pleading for toleration. The very name of their organization consecrates the memory of Cecil Calvert, the Lord Baltimore of Maryland, for whom they claim the honor of having introduced religious toleration in the American Colonies. What is the record? In 1649 Cecil Calvert himself signed as lord proprietary of the colony a law providing that any person who should 'blaspheme God, that is, curse Him, or shall deny our Savior Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the said three persons of the Trinity, or the unity of the Godhead, or shall utter any reproachful speeches, words, or language concerning the Holy Trinity or any of the said three persons thereof, shall be punished with death and confiscation or forfeiture of all his or her lands and goods to the lord proprietary and his heirs.' An accompanying provision prescribed severe penalties for 'any reproachful words or speeches concerning the blessed Virgin Mary, the mother of our Savior, or the holy apostles or evangelists, or any of them.' If this is toleration, what would intolerance look like?" A.

The Mouth Speaking Blasphemies. — The *Canons and Decrees of the Council of Trent* declare, in the decree on the "Reformation of Marriage," chap. I, Session 24: "Although it is not to be doubted that clandestine marriages, made with the free consent of the contracting parties, are valid and true marriages so long as the Church has not rendered them invalid, and consequently, that those persons are justly to be condemned, as the holy Synod doth condemn them

with anathema, who deny that such marriages are true and valid, as also those who falsely affirm that marriages contracted by the children of a family without the consent of their parents are invalid and that parents can make such marriages either valid or invalid; nevertheless, the holy Church of God has, for reasons most just, at all times detested and prohibited such marriages." What are clandestine marriages? We read further on: "Those who shall attempt to contract marriage otherwise than in the presence of the parish priest... and in the presence of two or three witnesses; the holy Synod renders such wholly incapable of thus contracting and declares such contracts invalid and null, as by the present it invalidates and annuls them." The *Catholic Encyclopedia,* accordingly, defines clandestinity as meaning the contracting of marriage otherwise than in the presence of the parish priest, etc. Now, why is it that the innocent reader who happens upon this passage for the first time will read it and reread it half a dozen times? Please read it again. It does not seem to give any sense. And it gives sense only when one bears in mind that the Catholic organization blasphemously assumes the right to be the judge of what is right and wrong. The fathers of Trent actually lay down these propositions: Clandestine marriages are valid. The Church has the right to render them invalid. The Church has prohibited such marriages. Or: The Church anathematizes those who declare such marriages to be invalid. The Church declares them to be invalid. Note also that those who on Scriptural grounds declare a marriage contracted without parental consent to be invalid are anathematized. Yet the Church detests and prohibits such marriages. "There was given unto him a mouth speaking great things and blasphemies." Rev. 13, 5. E.

The Bible in Mexico. — A. B. De Roos, director of the Latin-American Prayer Fellowship, writes in the *Sunday-school Times* of the remarkable success which this league has had in spreading the Bible in Mexico. He writes in part: "During the last ten months nine thousand New Testaments have been distributed, all these bought for cash payment. Then we took courage and asked God, and God alone, for more, and this is the result. The account is very conservative when it comes to the tracts and portions of the Word; the New Testament distribution figures are based on actual count. Gospels and portions, 27,900; Bibles, 473; Bible portions, 5,000; text-cards, 14,000; Latin-American Prayer Fellowship 'Venid,' Matt. 11, 28 (cards), 18,000; New Testaments in circulation, 17,368; New Testaments on the way and paid for, 3,000. We know this much: 'It shall not return void.' Through our *Correo Evangelico* I came in touch with a postmaster who asked for some New Testaments. I sent him fifty. Last week I received a postal card from him, telling me that twelve souls had been brought to the Lord through the reading of these books, and asking for a few more, 'if we could spare them.' We sent him one hundred more this week.

"One of the best-known men in government circles in Mexico, whose speech before the Senate was broadcast all over the world, told me how he found the truth. 'I was out in hiding,' he said, 'with my

troops in the desert of O. . . . One day the men came back from a foraging trip, and among the spoils they had a little book, which they had found in an abandoned hut. It was a gospel. I read this book every day for four months. There was nothing else to read. My brother had an arithmetic and did problems to keep from going mad. I found God in that desert through the Gospel.'" MUELLER.

Glimpses from the Editor's Window.

At the age of eighty-eight the Rev. Carl Jacob Sandegren, D. D., for sixty years a Lutheran missionary in India, died on January 13, 1929, at his home in Arasaradi, Madura, India. Interment was made in Tranquebar. So reports the *N. L. C. B.* Having first belonged to the Leipzig Mission, Dr. Sandegren, who was of Swedish birth, became the first president of the Swedish Mission when the latter was organized. He was a brother-in-law of the sainted Dr. Zucker.

In Brooklyn a prominent pastor of the U. L. C., member of the New York Ministerium, Dr. John J. Heischmann, died March 1. He was known as an able pulpit orator. Although a minister for more than fifty years, he was pastor of but one congregation.

The *Lutheran Standard* of March 4 announces that the seminary of the Ohio Synod in Columbus will this spring graduate sixteen men. Of these, four are able to preach in the German language.

The marriageable age in England is fourteen years for boys and twelve years for girls. "The House of Lords recently passed a bill that raises the age of consent for both sexes to sixteen years," says an exchange. It is expected that the House of Commons will concur in this bill.

Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, in a striking editorial on the perpetual babyhood of many Christians, says: "Think how necessary it is to coax, bribe, tease, plead with, the average Christian to do what he freely acknowledges he ought to do. Consider how much of his giving to the cause of Christ must be sugarcoated and served under the form of suppers and fairs. Tickle his palate, and you touch his pocketbook." Sad, but true!

That Modernism leads to paralysis and death is proved conclusively by the lack of candidates for the holy ministry in Great Britain. In the *Australian Lutheran* we find this information: "Whereas in the early years of this century the Church of England had some 21,000 clergy of all ranks at work in England, the present staff is only slightly over 16,000, and whereas during the last ten years, on an average, only 306 new men per year were placed into the field, during the previous decade 624 men per year were appointed." The reason is apparent — the Church of England, as the *Australian Lutheran* remarks, is losing its positive message to men.

A speaker at the Moody Bible Institute recently said: "Specialists in the realm of anthropology and the philosophy of history tell us that our civilization is going the way of the civilization of Egypt, Chaldea, Greece, and Rome, that have preceded us; that we are losing our moral fiber and yielding our self-denial and self-control to self-indulgence." Concerning the various links in the chain at the end of which we find moral degeneracy, he said: "The features of this sequence have been put into this alliteration: 'Law, lucre, luxury, leisure, licentiousness.' This sequence has never failed in the history of any civilization up to the present in Western Europe, and it involves America." He that hath ears to hear, let him hear!

The *Lutherischer Herold* reports that a Norwegian woman theologian, Mrs. Dr. Steinswick, won a lawsuit against a Roman Catholic priest, who had characterized her criticism and exposure of Jesuit morality as lies and perversion of facts. The priest was compelled by the courts to withdraw these charges.

Stanley Jones, missionary in India and now on furlough in this country, pointed out in a recent address that the ancient Hindus had but three gods. Next the number got to be 33, then 330, then 33,000, etc. This statement of Missionary Jones confirms the assertion that the original religion of mankind was monotheism. Here, too, the theory of evolution breaks down.

A great Lambeth Conference is planned for 1930. The Lambeth Conferences are held in England and count as members all bishops of the Anglican communion. Since 1867, when the first one convened, five other such conferences have taken place, the last one in 1920. The great theme of discussion in 1930 is to be Christian union. Unfortunately it is quite safe to predict that the basis of union set forth in the Holy Scriptures will play but an insignificant rôle.

Figures published not long ago show that France has 1,038 Protestant parishes, of which 261 are Lutheran. It is estimated that the number of Protestants is about one million, including women and children, and all this in spite of St. Bartholomew's Night and other horrors.

Newell Dwight Hillis, one of the successors of Henry Ward Beecher in the famous Plymouth Church of Brooklyn, died in New York, seventy-one years old. He was a Liberal in theology. While quite critical in his attitude toward divine truth, he was not critical toward the lies about the so-called German atrocities during the war, which he accepted with more than childlike credulity.

BOOK REVIEW.

Paul: Life and Letters. By *William Dallmann.* 354 pages. $4.50. (Concordia Publishing House, St. Louis, Mo.)

Dr. Dallmann's writings have been so favorably received that many will, without any special recommendation, purchase a new book which was written by him. It is for this reason that we in this issue simply make a brief announcement that *Paul,* Dr. Dallmann's latest book, is on the market. On account of its size we have not been able to give it a careful reading at this time, but shall do so later. The book has ten chapters and one hundred seventy-five illustrations, among which are some beautiful full-page and colored illustrations. Knowing Dr. Dallmann to be a man of a scholarly mind, given to historical research, and an interesting writer, we look forward with pleasure to reading his new book and trust that in the mean time many will purchase it. The binding and the general make-up are a credit to our Concordia Publishing House. J. H. C. F.

Men and Missions. Edited by *L. Fuerbringer.* Vol. VI: *Consuming Love.* An Account of the Life and Work of Adoniram Judson, Missionary to Burma. By *O. A. Geiseman.* 170 pages, 5¼×7¾. 60 cts. (Concordia Publishing House, St. Louis, Mo.)

The *Men and Missions* series is well known to the readers of the Theological Monthly. The latest contribution, *Consuming Love,* is also intended to inspire us with greater missionary zeal by telling the story of a man who was filled with such zeal and whose labors gave evidence of a burning love for Christ and for the people for whom He died. In addition to the intrinsic value the small size and the low price of the book ought to put it into the hands of many members of our churches.

J. H. C. F.

The Lutheran Teacher's Handbook. Helps in Solving Extracurricular Problems. By *W. O. Kraeft.* 355 pages, 5¼×7½. $2.50. (Concordia Publishing House, St. Louis, Mo.)

We know that teachers will thank Professor Kraeft for this book, for it will help them solve not a few of their many problems. The table of contents lists the following general heads: Getting the Pupils, Making Known the Work of the School, Service of the School, Social Functions of the Lutheran School, Enlarging the Interests of the School, Bringing the School Career to a Close. The subheads treat such subjects as: Publicity Work, Records, Samples of Children's Services, Entertainments, Picnic, Parent-Teacher Organizations, School Orchestra or Band, The Lutheran Graduation. The author, in his foreword, says that the purpose of this book is: "1. to give the reader a clearer and more comprehensive view of some problems that confront the teacher outside of his classroom; 2. to establish a basis for judging the worth of the social activities of the school; 3. to make easier a selection of those functions that may be of greatest benefit to a school; 4. to offer helps that may lighten the burden of the much-occupied teacher." Dr. Kretzmann has written a preface, in which he says: "There is hardly a situation which may be imagined in connection with the outward work of our schools which has not been taken up in its relation to the real purpose of our schools and discussed from the standpoint of Biblical pedagogy. Not only every section of the book, but practically every page will contain some item of direct interest to all those who are concerned about the proper establishment and maintenance of our Christian day-schools. Since the Lord Himself says that, whether we eat or drink or whatsoever we do, we should do all to the glory of God, therefore the material offered in this book will surely appeal to every one who loves the work of our Lutheran Zion, also in the matter of the outward form in which our schools appear to the public at large. May the Lord bless the study of this book to the greater glory of His name!" Professor Kraeft has done painstaking work, and we trust that the teaching profession will show its appreciation by buying and using this latest contribution to the teacher's library. J. H. C. F.

Introduction to the Books of the Bible. By *Christopher F. Drewes.* 236 pages, 5¼×7½. 90 cts. (Concordia Publishing House, St. Louis, Mo.)

This is a book for pastors, teachers, and laymen. Pastors will be glad to use it for ready reference in lieu of more detailed and informative isagogical material; teachers of parish schools and Bible classes will find in the book such information as ought to be given to older children and young people when studying the Bible; laymen will, by a careful reading of the book, get many facts which they otherwise would not know, but which will help them better to understand and appreciate the Scriptures.

Three introductory chapters speak of the Bible as such, telling also how we got our Bible and how to read it. Each book of the Bible is given special consideration. The chapter on the Book of Daniel, for instance, speaks of the prophet, the character of his work, and the Messianic prophecies of the book. The chapter on the Epistle to the Colossians speaks of

the city of Colossae, the church at Colossae, the occasion of the epistle, and where and when it was written. A summary of contents is added to the discussion of each Biblical book. A scheme according to which the Bible can be read in the course of three years is given. Various tables, maps, and pictures increase the value of the book. — We do not like to have the *writer* of a Biblical book spoken of as its author. On page 11 it is correctly stated that *God is the Author* of the Bible. — We should much like to see this new book written by Pastor Drewes have a large sale. The price is right. J. H. C. F.

The Christian Home. By *John H. C. Fritz.* New edition. 6 cts.; dozen, 60 cts. (Concordia Publishing House, St. Louis, Mo.)

Dean Fritz is known for his straightforward, vigorous style, and in the tract under review he measures up to his reputation. The various questions pertaining to the relations between husband and wife as well as between parents and children, and the duties of all, are here discussed on the basis of the Holy Scriptures. A.

Sacred Solos. 1. *Fear Not, for I Am with Thee.* Words and music by *Anna Hoppe.* 50 cts. 2. *Be Thou My Stay.* English words by *Walter Scott.* German words by *F. Rupprecht.* 50 cts.

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. 12. *Savior, Breathe an Evening Blessing.* Anthem for mixed choir. By *J. H. F. Hoelter.* 20 cts.; dozen, $1.60.

The Seminary Edition of Choruses and Quartets, Classical and Modern, for Male Voices. Edited by *Walter Wismar.* 1. *The Suffering of Jesus Christ* (Gumpelzhaimer). 2. *When Hence I Must Betake Me* (Bach). 3. *Silent Night, Holy Night* (Becker). *O What Happiness, O What Blessedness!* (Becker). 4. *In Dulci Jubilo* (Schumann). 5. *Psalm 121* (Wismar). 10 cts. each; dozen, 96 cts. All have German and English texts.

Thy Kingdom Come! A Children's Vesper Service for Mission Sunday. Prepared by *W. G. Polack.* 15 pages. 5 cts.; dozen, 50 cts.; 100, $3.50.

Dein Reich komme! Missionsliturgie fuer einen Kindergottesdienst. Prepared by *O. R. Hueschen* in line with above children's service. 14 pages. 5 cts.; dozen, 50 cts.; 100, $3.50.

The Nightingale of Wittenberg. Reformation Children's Services. By *J. E. Potzger.* 13 pages. 5 cts.; dozen, 50 cts.; 100, $3.50.

(Concordia Publishing House, St. Louis, Mo.)

The musical compositions recommend themselves. The two children's services for Mission Sunday, one by Professor Polack, the other by Rev. Hueschen, are intended to make our children understand that we Christians are in this world to enlarge the kingdom of our Savior by the preaching of the Gospel. The programs are well gotten up and ought to be used. — The Lutheran Church is known as "the singing Church." The program by Mr. Potzger features this fact in a children's service to be held

on the Day of Reformation. The program differs from the usual Reformation Day program and thus gives us that variety which helps to keep up interest in something that we know, but which we ought to learn better.
J. H. C. F.

Breslau oder Missouri? Wo findet man die rechte lutherische Bekenntniskirche? Eine Entgegnung auf einen Angriff. By *A. Huebener.* 85 cts. (Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen.) Order from Concordia Publishing House, St. Louis, Mo.

Breslau, as most readers of the THEOLOGICAL MONTHLY are aware, is the name used to designate a certain Lutheran body in Germany. Hitherto this body has been known for its conservative attitude. It seems that now it is drifting into Liberalism. Some time ago a member of this body, Dr. Slotty, published a treatise attacking the Missouri Synod in general and our brethren in Germany, known as the *Ev.-Luth. Freikirche in Sachsen und andern Staaten,* in particular. In a series of articles, which appeared in the *Ev.-Luth. Freikirche,* organ of our brethren in Germany, Pastor A. Huebener, of Kolberg, replied to the charges of Dr. Slotty. Pastor Huebener did his work in masterly fashion. He enhanced the value of his articles by thoroughly discussing the points wherein Breslau and Missouri are not agreed. Hence his articles are more than a mere refutation; they are at the same time a presentation of Missouri's position on the controverted doctrines. The articles are now published in book form. Since the subjects discussed are largely the same as those which are debated in the Lutheran Church of America, we hope the book will find many American readers. A.

Kohlrausch's Vademecum Homileticum. Predigtdispositionen fuer alt- und neutestamentliche Texte. Vierte Auflage. Voellig neu bearbeitet von *Prof. Curt Haenel.* M. 6.80; bound, M. 8.50. (A. Deichertsche Verlagsbuchhandlung [Dr. W. Scholl], Leipzig.)

A useful book! A great number of texts have been selected from the Old and the New Testament, and suitable sermon topics are suggested for them, the chief divisions being added. For the prominent texts a number of themes are submitted. The topics have been taken from the vast homiletic literature of the more recent past, and the name of the author is always added. American authors are not represented, as far as I can see. Here is a sample: Text: Rev. 3, 20. *Ein Ruf zur Busse.* a. *Der Herr steht vor der Tuer und klopft an.* b. *Wollt ihr ihm nicht auftun?* c. *Selig sind, die ihm auftun; bei denen kehrt er ein und haelt mit ihnen das Abendmahl.* (Uhlhorn.) A.

Grundriss der Geschichte des apostolischen Zeitalters. Von *Theodor Zahn.* Paper covers, M. 3.30; bound, M. 4.70. (A. Deichertsche Verlagsbuchhandlung [Dr. Werner Scholl], Leipzig.)

This is the last one of the valuable outlines which Dr. Zahn, the famous nonagenarian of Erlangen, has published of late with respect to the New Testament field. While the book contains only 73 pages, it offers a wealth of information on the Christian Church in the apostolic era. After an introduction, presenting the isagogical material pertaining to the Book of Acts, Dr. Zahn treats, in the first section, the development of the

Church from the resurrection of Jesus to the death of Stephen; in the second, the development from the death of Stephen to the persecution of Herod Agrippa I. The third section dwells on the history of Paul up to his imprisonment in Jerusalem, and the fourth deals with the history of the Church from the first imprisonment of Paul to the death of the last apostle. Zahn's doctrinal views cannot in every respect be endorsed by us, but there is no doubt that all New Testament scholars are indebted to him for his vast and acute researches. A.

Learning to Pray of the Man of Prayer. By *Chas. W. Pflueger.* 124 pages. 50 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

Effectual Fervent Prayer. By *Gordon B. Watt, M. A.* 144 pages. $1.25. (Biola Book Room, Bible Insitute of Los Angeles, Los Angeles, Cal.)

Here are two books on prayer, one written by a Lutheran, the other by a Reformed author. Both are earnest in urging more and more devout praying, and both treat the subject from a practical point of view. The best treatment of the subject we find in Pflueger's *Learning to Pray of the Man of Prayer*, especially on the first seventy-two pages, where Christ is presented to the reader as the great Example also with respect to prayer. The second part of the book bears the title "Power by the Holy Spirit" and is written by Pastor Otto Ebert. Both authors are prominent pastors of the Ohio Synod. The latter stresses not so much the nature of prayer as rather the power which comes to the believing, praying Christian from the Holy Ghost. It is unfortunate that the author, in presenting the subject, has made use largely of Reformed writers, such as G. Campbell Morgan, Frank W. Gunsaulus, J. Elder Cummings, and S. D. Gordon. This has, in places, tinged the author's statements with a touch of enthusiasm that is quite foreign to real Lutheran thought. Yet, on the whole, also this part of the book makes inspiring reading and treats a topic which deserves closer study.

The second book contains an analysis of the fervent and effectual prayer of a believing Christian, or, as the author puts it, a series of "meditations on the life of devotion." The writer is a Presbyterian of the Fundamentalist type, and on every page his Christian earnestness and sincerity are evidenced. So also are the differences between the Lutheran and the Calvinistic aspects of prayer, particularly in the overemphasis of prayer as a means of grace and in the subtle Pietism which pervades devotional life as viewed by Reformed writers. Yet the book calls attention to many things about prayer which all Christians must heed with greater earnestness than is commonly done. Such chapters as "The Cross and Intercession," "Hindrances to Prayer," "Prayer and the Word of God," "An Ideal Prayer Life," and others, alone justify the small investment which brings the book to the reader's library. We recommend it heartily to all who can read books of this class judiciously and critically. There must be more Christian prayer in our homes, hearts, schools, and churches than there is now if we would retain the blessings of the Lord. But our prayers must rest on solid foundations; they must be free from enthusiasm if they are to be truly fervent and effectual. The Scriptural doctrine concerning prayer must therefore receive our constant and devout attention. MUELLER.

The Christian Sacraments. By *Oliver Chase Quick, M.A.*, Canon of Carlisle Cathedral. $3.00. (Harper & Brothers.)

"This essay in the philosophy of Sacraments" is written, the author states, "from the point of view both of philosophy and of general experience." In view of the rule laid down by the editors of the Library of Constructive Theology, of which this is the last volume, it is surprising that they found collaborators. The rule provides: "Nor do we mean by 'experience' anything less than the whole experience of the human race, so far as it has shared in the Christian consciousness." Canon Quick will surely not claim that his experience and consciousness is that of the whole human race. What the book really presents is, not Biblical theology or even the "theology" of Christian consciousness, but the theology of Anglo-Catholicism as modified by modern rationalism. It is a most scholarly work; but being based on philosophy and experience, its chief value to us lies in its informing us on the views of present-day Anglo-Catholicism. What, really, are the Sacraments? Nobody can say for certain, for our author, very consistently, declares: "Just as the full truths of the Incarnation and the Atonement were not formulated once for all by the lips of the Incarnate Himself, but gradually emerged in the process of Christian experience and are still capable of further explication, so the doctrine and even the form and matter of the Sacraments . . . need not have been laid down in any precise terms by Jesus Himself, but may have been evolved, and still be in process of evolution, as the Church under His Spirit's guidance has learned and learns to fulfil His mission upon the earth." But what are the Sacraments at the present time? The author first offers "a most general definition": "A Sacrament is any spatio-temporal reality which by its occupation of space or time expresses to us God's will and purpose and enables us the better to cooperate with them. . . . Judged by this canon, the life of Jesus Christ is seen at once as the perfect Sacrament. Again, the Church as an organized society is sacramental." According to the ordinary use of the term: "A Sacrament is a ritual act, using a certain form and matter, which both represents some universal relation of human life to God through Christ and also, in thus representing all life, makes life worthy to be thus represented. Five of the seven Catholic Sacraments may readily be brought under this rubric": Baptism, Confirmation, Holy Orders, Penance, and Holy Communion. Canon Quick teaches good Reformed doctrine regarding Baptism. "A perfect washing from sin, a perfect resurrection to new life, a perfect membership in God's family through Christ, these are identical with the final salvation of the soul. Baptism, therefore, in symbolizing the ultimate end of salvation, symbolizes also by anticipation all those many purifications from sin and gifts of new life of which the progress towards final salvation is made up." "The faith in Christ, which the convert professed in being baptized, was an earnest of his will and desire to rise to the life of sonship; and God, through Christ, was, as it were, enabled to accept this earnest as a fulfilment, so as to treat the baptized person as already risen to sonship and thereby to elicit from him through His Fatherly care that actuality of sonship which in present fact was very imperfectly his." In the Lord's Supper (according to the present stage

of the development of Christian consciousness, of course) "the consecrated bread and wine represent the offered body of Christ's manhood." Canon Quick will not admit that this is the Reformed teaching. That he rejects as Receptionism. He accepts Virtualism, "developed to a point at which it becomes indistinguishable from a doctrine of Real Presence." For "at every point of the Eucharistic action the whole Christ is present in that through which He acts; and that through which He acts is at every point His body as the instrument and expression of His will." Canon Quick also teaches good Catholic doctrine. It is greatly modified, indeed, in his teaching on the "sacrificial character" of the Eucharist. "We may eagerly welcome the main principle of the traditional doctrine of Catholicism, that in the Eucharist Christ's people are enabled to offer Christ Himself as their sacrifice. But we should be obliged to make certain reservations. Christian people may rightly offer Christ as an oblation apart from themselves, only in so far as they honestly intend that through their action the Christ, whom they offer, may draw them into His own self-offering." But this last phrase, with its implication, lands him squarely in the Catholic camp. The chief thing in the Sacrament is what man himself does. "Holy Communion represents and effects that universal life of self-offering to God and fellowship with God which is fully realized in Jesus Christ's own sacramental manhood. ... The purpose of the Eucharist is to renew in us now by means of His life the spirit and power in which He died." And this renewal is produced on the basis of Semipelagianism. "The action of a Sacrament must be always such as to elicit from man what he has it in him to be." "Christ's life elicited from a manhood shared by all men its fullest possibilities. ... The Christian missionary would seek to convert them, not by inviting them to accept a wholly new relationship towards God, but rather by eliciting in them a recognition both of a relationship toward God already existing and of certain obligations arising from that relationship." Justification is effected by the transformation of man: "The life of the truly perfect Man [Christ], being sacrificed once for all, is sufficient to cleanse and to perfect all those to whom it is really communicated. Christ died for us so that He might live in us. And His life in us manifests itself in the same activity of self-sacrifice which He in His own person perfectly fulfilled." Then the Sacrament of Order! "It need not be questioned that for fully valid orders the episcopal succession is a necessity. A reunion ... may well be held to require the validation of existing ministries by the episcopal laying on of hands. ... If the outward order of the Church is not to be regarded as a sacred thing, reunion must be a mockery." Finally, Canon Quick teaches good Modernistic doctrine. Is Jesus Christ true God? "Our task, then, is to show how Jesus Christ can be said to have the value of God in the full and proper sense of the words, to show how the person and life of Jesus Christ express the goodness which is God's very nature and determines His purpose for His created world." "The affirmation that Jesus Christ is the incarnate Son is based upon the acknowledgment that His life uniquely represents to us the divine purpose operative in the whole world of our experience." What is Atonement? "The notion of vicarious sacrifice is associated with an unworthy

chain of ideas." But "the willing surrender and expenditure of existing goods, which finds supreme expression in the cross of Christ, is the very means whereby that which exists as evil is overcome and made in the end contributory to goodness." — We find statements like these: The sayings of Mark 9, 47. 48 "do not threaten everlasting torments as a general retribution for self-indulgence"; "whatever we may think of a particular miracle"; "however mythical the story of Adam may be when considered as history"; "even on the lowest levels of evolution we may find hints and suggestions of the principle of redemption and atonement fulfilled in the cross"; it is inconceivable "that any Anglican bishop or priest who at all appreciates the main methods and results of scientific and historical inquiry could put himself under the authority of a Church [Roman Catholic] which still insists that the whole Bible must be taught as historically inerrant." — We endorse the remark that Luther and his followers regard the body in the Lord's Supper "as non-spatial, which has perhaps been too little appreciated" by the Receptionists. (Regarding the violent method of interpretation the author practises see the current volume of THEOLOGICAL MONTHLY, page 149. — In line 20 from the bottom read *unimaginative* for *imaginative.*) E.

Tongues of Fire. A Bible Composed of Sacred Scriptures of the Pagan World. Compiled by *Grace H. Turnbull.* 416 pages. Cloth, gilt lettering. $3.50. (The Macmillan Company, New York.) Order from Concordia Publishing House.

The Philosophy of Religion. The Principles of Christianity and Other Religions. By *Edward E. Richardson, M. D., Ph. D.,* Elton Professor of Mental and Moral Philosophy, George Washington University. 148 pages. $1.50. (The Judson Press, Philadelphia.) Order from Concordia Publishing House.

These two volumes are valuable contributions in the field of apologetics. *Tongues of Fire* is a unique proof for the knowledge of God and His Law written in the hearts of men. It is a collection of statements in which the heathen mind has reached the highest peaks of thought on God and morality. The quotations are varied and extensive, extending from the Moral Precepts of the Egyptian Kagemma, Ptah-Hetep, Khati, Amen-em-Apt, and Ani through the Upanishads, the Vedic, Egyptian, Accadian and Babylonian Penitential Prayers and Psalms, the Avesta, the Tao Teh King of Lao-Tzu and the Canon of Confucius, the Buddhist writings dealing with the life of Buddha, the Edicts of his greatest follower, King Asoka, the Laws of Manu, the Bhagavad Gita, to the more recent Koran. There are also quotations from such Greek and Roman philosophers as Socrates, Plotinus, Seneca, Epictetus, and Marcus Aurelius. The author, who has attained an enviable position in the allied arts of sculpture and painting and who for more than twenty years has exhibited her products in the leading galleries of Paris and this country, has aptly chosen representative selections from all the sacred writings throughout the ages accessible to students and has thus produced an excellent text-book for the study of comparative religion. We heartily recommend this book to all who wish to have in brief and clear statements the very best which pagan

minds have said of God and morality. Here they may learn what the human soul is capable of thinking about God and religion without revealed truth. But here also they may learn how thoroughly sealed the Gospel of Christ is to natural man. The book contains the sublimest testimonies to the existence and majesty of the Supreme Being and to man's duty toward that divine Being and toward his fellow-men. Yet it contains no trace of the Gospel-message. The reason for this is fully explained in our Holy Bible. *Tongues of Fire* is a book which will be studied with great pleasure by all students of the Bible as a testimony supporting the witness of that inspired Word of God.

The Philosophy of Religion wishes to serve three purposes. First, it endeavors to prove the finality, in an absolute sense, of the Christian religion. Secondly, it shows some of the unsound philosophical positions of other religious cults and their powerlessness and hopelessness as applied to human life. Thirdly, it seeks to put the mystery of the Trinity on a philosophical and logical basis. In the last attempt, of course, the author fails, since human reason is incapable of demonstrating this sublime mystery; the philosophical analysis of the mystery will lead either to tritheism or monarchianism. In spite of this failure, however, the book, in its distinctive chapters, is so excellent a defense of Christianity and so powerful a refutation of the vagaries of antibiblical cults that the reviewer has studied it with delight and cordially recommends it to the students of apologetics. It consists of the following chapters: "The Finality of Christianity and Points in Which All Non-Christian Religions Fail; Philosophy of the Trinity; Philosophical Principles of Different Religions; Philosophy of the Bible; How Philosophers have Thought of God; Freedom and Authority in Religion." In the last chapter, attention should have been called with greater clearness to the fact that the only objective authority of religious truth is the Bible and that submission and adherence to its truths is freedom indeed, as Christ explains in John 8, 31. 32. MUELLER.

The Belief of Seven Hundred Ministers. By *George Herbert Betts.* 74 pages, 5¼×8. $1.00. (The Abingdon Press, New York.)

The author holds the chair of religious education in Northwestern University. He has in this little book analyzed the results of an inquiry into the religious belief of five hundred ministers and two hundred theological students of the Chicago area. The beliefs of these ministers and students have been classified in percentage tabulations. The object announced in the subtitle of the book, "And Their Meaning for Religious Education," is summarized in the sentence: "No denomination except perhaps the Lutherans has any right to demand that fixed creeds shall be taught the young. For the clergy of any denomination themselves do not subscribe to a common creed beyond belief in the existence of a God," (p. 43.) As a cross-section of the beliefs held by the religious leaders of a typical center of population in the northern part of the United States the book has some value. The sympathies of its author are entirely opposed to doctrinal standards and confessionalism. G.

SOON OFF THE PRESS!

THE STATISTICAL YEAR-BOOK FOR 1928

Compiled by Synod's Statistician, the REV. E. ECKHARDT

Price, as usual, $1.00 the copy, net

Editorial opinions expressed concerning past issues of the *Statistical Year-book*. They apply also to the present volume.

"Every pastor, teacher, and intelligent layman ought to have one on his desk for ready reference."

Professor Fritz, in the Theological Monthly.

"The volume contains so much information about the work of our Synod that it has become a handbook of information quite indispensable for church-workers generally and for church officials in particular."

Professor Graebner, in the Lutheran Witness.

"An indispensable reference-book for all who would gain a deeper insight into the external state of Synod's affairs."

Dr. Fuerbringer, in Der Lutheraner.

"For District and synodical officers the book is indispensable; but we would urge a wider distribution than this. Any one deeply interested in the work and progress of the Church will find here the information needed to be a member of whom it may be said that he or she is "well posted."

Dr. Kretzmann, in the Sunday-school Teachers' Quarterly.

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CONCORDIA PUBLISHING HOUSE

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A NEW BOOK OF SERMONS

Siehe, ich ſtehe vor der Tür

By W. ARNDT

When we set about to write this announcement, we were tempted to write it in the language in which the book that it announces is written, namely, German. On second thought, however, we concluded it would be better not to do that as the readers we are addressing are those ambilingual preachers who by force of circumstances have gotten out of the habit or — should we say? — never have acquired the habit of thinking in German and whose attention we therefore would hardly arrest with a German circular. But it is just those men for whom we have a message.

No matter what our preference, individually or collectively, may be, the so-called language question in the Lutheran Church of America has answered itself. Our clergy a generation ago needed special helps in English-language work. To-day it calls for special help in German-language work. Since the manifestly increased official burden placed on the shoulders of our pastors of to-day as compared with the relatively simple routine of our fathers and grandfathers very materially curtails the pastor's time for study and forces him in other parish work, the need for practical helps in pulpit work is more acute to-day than it was fifty years ago and is even more acute in German-language work than it was in English-language work fifty years ago.

With these considerations in mind, Synod's Literature Board commissioned Prof. W. Arndt to collect and revise, if necessary to rewrite, a series of sermons on free texts, but with reference to the church-year, especially the festal half, thirty sermons in all.

Professor Arndt writes a fluent modern German, free from the involved construction that was the vogue in the last century; yet his style is not so matter-of-fact as to be dull. The author uses copious illustrations and examples. He does not make unnecessary detours, but strikes out for his goal directly.

Arndt's *Siehe, ich stehe vor der Tuer* is published for the profession and not for the general public. Our purpose is to offer those who may need it a volume of model sermons; the owners and users of the book will decide in just what manner and to just what extent they will use these models. — Review copies will be sent only to a small list of professional theological magazines, and the book will be advertised in such magazines only.

The volume measures 5½×7¾ inches, is not quite one inch thick, and numbers 269 pages in fairly large type. It is neatly bound in reddish-brown silk-finish cloth, with gilt stamping on the back and on the front cover. *The price is $1.50.*

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